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appeared in the presence of his disciples. He did not change his form as he went and came. He only changed his space relations.

What this fourth direction is Mr. Willink does not attempt to explain. He says that only a few favored souls can even picture it to their mind, and he is not one of *them*. It would seem as though one of these favored ones should have written the book. As it is, the work is of a very doubtful value. It is simply an attempt to explain a mystery by a mystery, and to common minds the mystery which is to explain will seem greater than the one to be explained.

B. F. S.

Guide to the Knowledge of God. By A. GRATRY, Professor of Theology at the Sorbonne. Translated by ABBY L. ALGER. Boston: Roberts Brothers.

This work in its original form has passed through many editions. The author starts out with a saying of Bossuet, which he quotes with approval, that "wisdom consists in knowing God and knowing one's self." He declines to regard the knowledge of God's existence as a first truth because man can disbelieve in God, and there are honest atheists. But he affirms that this knowledge "can be strictly proved, and that no geometrical theorem is more certain." Such knowledge is the "beginning and end of reason," and the basis of all philosophy.

An outline statement of the inductive and deductive methods of research is given with high commendation of induction. These methods find fuller illustration in the examination of the theodicy of Plato, and that of Aristotle,—two conspicuous examples of these two methods. The method of Plato, and the results obtained thereby receive the highest praise. The true idea of God as the good, and the true moral philosophy are traced back to the Socratic school. Goodness and the divine knowledge are ever inseparable, and in this the school of Socrates excelled. Aristotle, twenty years a pupil of Plato, accepted the results which he attained but sought to prove them by a process the opposite to that of his master. Aristotle is the father of deduction. He is substantially agreed with Plato, but his philosophy has not the directness nor simplicity of the Platonic system. Cicero said that the philosophy of the Academy and that of the Portico differed only in words. So says Mr. Gratry.

The author at least shows a very intimate acquaintance with these hoary philosophers. But in his enthusiasm he certainly interprets into their writings philosophic and theistic conceptions which are familiar enough today but were quite unfamiliar in the age of Plato. It is true that they sometimes use the word Theos to designate the Supreme Being. But did Theos mean to them just what it does to us? Did they ever think of a deity as personal in our sense of that word, and as separate from the universe? It seems very doubtful if they did. Our author is, moreover, a little inconsistent when he accepts Aristotle's definition of God as "pure act," and then refuses to accept Aristotle's theory of an eternal creation, which seems to be a logical sequence of

the definition. Evidently the modern interpreter of these wise men has been too strongly influenced by what he wanted to prove by them, and has resorted to exegesis for too much.

The remainder of part first is given to expositions of the theodicy of Augustine, Anselm, Aquinas, Descartes, Pascal, Malebranche, Fénelon, Thomassin, Bossuet, and Leibnitz. Again one cannot help noticing what must be called prejudice in the selection of the authors given. But a French Roman Catholic could hardly be expected to do better than ignore all Protestant scholarship, and to despise all German philosophy and philosophers. This latter thing he does by occasional allusions to the German sophists in a way that is not a little amusing. The blemish of the book is the view it gives of the prejudices of the author's mind. But even philosophers have their prejudices, and sectarians, both Catholic and Protestant, in matters of controversy, are very much alike after all.

Part second begins with a statement of the author's aim in producing the work, which we may accept in good faith. He says that aim was to "arouse in select souls the taste for wisdom, the passion for truth, and effort for morality." A commendable aim. The discussion which follows treats of degrees of divine knowledge, and of reason and faith. It is a discussion of great value. But there is no room here to follow it out. The book will be very useful to any student of the history of theistic belief or of theology in general. I have made no effort to ascertain the correctness of the translation before me, but it is good, readable English. The introduction, by W. R. Alger, is written in a sympathetic and highly appreciative way, and the work as far as scholarship and clearness of argument go, is worthy of appreciation.

B. F. S.